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# AN INVESTIGATION OF SEXUALITY AND PROSTITUTION BASED ON JAYANTA MAHAPATRA'S "THE WHOREHOUSE IN A CALCUTTA STREET"

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**Abstract**

*Prostitution is one of the world's oldest known vocations, having existed since the birth of organised society, and also one of the most dangerous. Prostitution may be found in practically every nation and in every socioeconomic level. Trafficking in human beings for the purpose of prostitution, as well as the associated evil of trafficking in human beings for the purpose of prostitution, are incompatible with the intrinsic worth of the human being and endanger the well-being of the individual member, the family, and the entire society. Prostitution has previously been broadly defined as indiscriminate sexual encounters that are undertaken for monetary or in-kind recompense (or both). Prostitution should not be coupled with lovers' unlawful sex unions; prostitution as a commercialized vice has been on the planet since antiquity, despite the fact that the organization of prostitution has never been recognized by the general public. Prostitution, which is India's most important sector, has most likely survived the test of time since society first began to learn how to govern sex relationships via conventional marital frameworks thousands of years ago. In spite of the fact that it results in not only psychological disorganisation for the people involved, but also in disorganization of the home and the general public, society has failed to recognize it as such.*

**Keywords**: Prostitution, Sexuality

## Introduction

Prostitution has played an important role in the discussion of female criminality, particularly in recent years. In recent decades, as industrial development has progressed, prostitution has become more severe and complicated. In light of the increasing prevalence of female prostitution, young prostitutes, transvestites, and women trafficking, a comprehensive and in-depth investigation of prostitutes is required. Man has been in charge of Indian civilisation from the dawn of civilization. The Indian male is taught to be aggressive and powerful, but the Indian woman is taught to be meek and delicate, according to tradition. The ideas of the community place a high value on women satisfying men; they should be helpful to men in order to gain their love and respect, according to the beliefs. They should be reassuring guys who make their life more comfortable for their wives and daughters. These are always the obligations that fall on the shoulders of women. In summary, male members of the society establish the position of women, as well as their rights and obligations toward them. Women have become used to receiving institutional affirmation for their low social status and perceive nothing wrong with engaging in illegal

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activity to get it. Consequently, she has become a target for kidnapping, abduction, rape, and gifting, among other things. Having been purchased and owned, she was used to satisfy the sexual desires of her master. Her status as a human being was therefore reduced to that of an accumulation of bodies for the benefit of male utility, a degrading experience. Prostitution is the most heinous kind of mistreatment that can be perpetrated on women. Nonetheless, the role of women in the purportedly everlasting trade of prostitutes, as well as the influence of present economic circumstances on their involvement, have been the subject of an analytical investigation. Despite the fact that such girls were ridiculed, they continue to be an important component of society's feminine aspect. The goal of this campaign is to bring attention to a hitherto unnoticed aspect of these women's exploited and neglected lives and occupations, which has traditionally gone unnoticed. The occupation of prostitute is one of the most prominent in India. Historically, it has been carried out on a continual basis from the start of organised society. Prostitution may be found in practically every nation and in nearly every kind of culture on the planet. It is a public embarrassment to civilisation as a whole. Many observers believe that the woman's absence of love is the key quality that distinguishes her from other women who work as prostitutes. According to experts,one of the most important aspects of human trafficking is that the female feels no pleasure from her sexual adventures and is only concerned with the money she receives in return for providing her services. Women are revered as goddesses in Indian culture and idealism, yet there is a stark difference in that women have now become a tool in Indian society, for a variety of purposes, by certain psychologically unclean members of the community, which is problematic. A renowned poet from Odisha, Jayanta Mahapatra, authored "The whorehouse on a Calcutta street" in 1976 and he did an excellent job of keeping the concepts of his mind intact. It was via a poem that he was able to communicate all of the agonies and sufferings a woman goes through, as well as the attitudes of the general public regarding a woman who is specifically involved in the business of prostitution. He also expressed his displeasure with the impolite males that exist in our sophisticated society.

As a result, wherever women are respected, holiness grows, and wherever women are insulted, all deeds, no matter how pure they may be, are futile. So, how amusing it is to think about it. When we consider the current state of the society, it has become a muddled quotation for the time being. This civilization, in which women are abducted, violently assaulted, deceived and also become the victims of domestic abuse, is where we live.

Jayanta Mahapatra is a visionary with a laser-like concentration on the near future.All of the whorehouse females aren't there to gratify the customers; otherwise, they'd have fantasised about getting high, doing something enjoyable, enjoying happy days, having children, and having a wonderful husband, but all of these thoughts are snuffed out at the pass. The question is whether or whether it is conceivable for civilised people to not return them. It is, after all, a question mark.
In the end, we're all composed of squishy stuff like that. As goddesses in our society, women are held in high regard.

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These people deserve to be held in great esteem and raised to a new degree of importance. Many well-educated and civilised individuals may be found in a single city. These people may subsequently be slandered by the people that come to see them. They loathe them. They are done when they accomplish their goal. As a consequence, the topic is quite challenging. We need to consider this issue. When it comes to degradation in human character, Jayanta Mahapatra has raised the issue.

A consequence of the split between western and Indian beliefs. In contrast, when it is practised for financial gain and pleasure, it becomes a source of disappointment. As the body degrades, it serves as a demonstration of the physical's superiority over the soul. Mahapatra is totally devoted to his whorehouse business. Because of his background, he is most acquainted with the idea of prostitutes who are just in it for the money. He's well aware that prostitutes are just in it for the money, and that the only way they can provide happiness to their clients is by indulging in sexual gratification with them. They refuse to accept that their employment is wrong, thus they go on regardless of established rules and practises.

To others, it seems that she has been artificially manufactured by her own wife and children as a prostitute. She is not allowed to look in the mirror. The poem about a Calcutta street whorehouse is more detailed. Because of this, the customer has a greater selection of ways to satisfy a certain want. However, the customer is also aware of how his activities have made him feel ashamed and regretful, and he appreciates the chance. To fulfil his hunger and to discover something disgusting about women, he thinks it is just a matter of time.
To please him, she goes to great lengths, much like the prostitute

"Would you hurry, will you? " Let me go" and the presence of a customer-prostitute connection are both highlighted," she says.

As long as there have been cultures, there will be gender inequity. In many cases, this results in the captivity of women. Disparity between men and women is a social issue that stems from the erroneous belief that males are inherently better than women in every way. An concept known as "per formative limitation," or "gender paradigm," is a component of the idea of gender inequality. Many cultures actively establish gender imbalance. In light of these well-intended **consequences**, gender inequality is increasingly being recognised as a serious social issue. Jayanta Mahapatra's first collection of poetry, "close the sky, ten by ten," was released in 1971 with the title "close the sky." Him eloquently described the precarious state of women and the way they are treated in society at large. He made history by being the first English poet to get the Sahitya Academy Award. Through his works, he constantly challenges society's assumptions about the existence of the self, Indian idealism, and spirituality. When people read the poem "The whorehouse on a Calcutta street," they receive an accurate picture of whorehouse prostitutes, who are often considered to be inhumane by their peers. He displayed a number of different photos of women. The degradation of human values, as reflected in his poetry, is a fitting representation of the current state of society. Women lie only for the purpose of providing pleasure. For them, love does not elicit any physical sensations. She is referred to as a 'tool' in this context. She is a building that is exclusively made up of 'flesh.' Mahapatra detailed the agony and suffering endured by prostitutes in his book. Jayanta Mahapatra is steadfast in his belief in the humanistic ideal. His state of mind starts to contemplate and record the happenings via his poetic way, which he then shares with others. Jayanta Mahapatra is a superb poet with a clear and compelling

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vision. He had a significant impact on the scene of Indian English poetry throughout the decades of the 1970s and 1980s. He is well-aware of the excruciating suffering and excruciating pain that all of the ladies are experiencing. On the page of his poem, Jayanta Mahapatra vividly depicted the picture of a woman who is living her damaged life and has lost touch with her moral ideals. We are now living in a condition ofcultural instability as a result of the division of western and Indian ideals. Mahapatra inevitably displays sexual perversion, which unexceptionally contributes to the general feeling of fatigue and ennui throughout the whole age.

## LITERATURE REVIEW

*(Sondarva, 2013)* studied "SOCIO-CULTURAL ASPECTS IN AYANTA MAHAPTARA'S POETRY: A CRITICAL STUDY" and found that Gender and relationships, which are linked to poverty, are a humanistic approach of "Jayanta Mahaptra's poetry". Odisha is a province that is well-known both within and beyond India for its abject poverty. Mahapatra writes books about poverty in the same way that an economist does. He demonstrates how poverty has a significant impact on other areas of life, occasionally forcing women to choose between going to a whorehouse or holding a knife in order to be nasality. Mahapatra represents the story as well as method of a mistress in his poems "Hunger" and "Whorehouse in Calcutta Street." The prostitute embraces her trade only because she is forced to by poverty. It can be deduced from her actions and demeanour when she sells her self to a customer. The woman hurries up the customer in a harsh voice, indicating that she has no sentimentality for her customer and instead acts as a machine, gratifying the sexual desires of the male folk for the sake of making money. A consumer may feel self-conscious about visiting a whorehouse. Even so, his house's courtyard appears to be a participant in the conspirators, which is par for the course in a location like this. The "Whore House in Calcutta Street, according to A.K Paniker, demonstrates both Mahapatra's strength and weakness as a poet. According to this critic, the first and last stanzas of this poem have the same tightness, sharpness, and precision as the poem Hunger; both Hunger and Whore House in Calculation Street portray a realistic picture of poverty and prostitution in India." ***(Alorcious, n.d.)*** studied "DISCRIMINATION OF WOMEN IN JAYANTA MAHAPATRA'S POETRY"and found that Women have been regarded as objects in the clutches of males since the dawn of humanity. Men can take advantage of women in whatever way they want. As Gloucester says in "King Lear," "As flies to wanton boys are we to the gods, they slaughter us for their sport," patriarchal society considers women as flies and takes delight in their pain. Women are subjected to man's legislation and requirements. He'd set up a boundary for her to explore under his watchful eye. She is stranded in a net that has been fashioned around her. Women are revered as sacred beings, particularly in India, where they are revered as Goddesses and the personification of kindness and compassion. Despite the fact that society claims to appreciate women, history is littered with examples of women being treated unfairly and denied basic requirements. This was a topic that drew a lot of attention and was addressed by a lot of writers. "Jayanta Mahapatra" is one such well-known author.

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In his poetry, he discusses the situation of women in Orissa and exposes the sorrow of those "unvoiced beings." He represents the ladies of his land with a heavy heart, denying them their ability to thrive as human beings. His poetry is based on the current life of Orissa, as well as its "history, myth, and tradition, as well as contemporary Indian conditions, life, and existence". Mahapatra's poetry is as deep as the individual spirit's impetuses. Mahapatra is among the most disturbing of the Modern Indian poets, with a literary style that is extremely demanding.

**(Prasad & Nanak, n.d.)** studied "TRANSFORMING OBJECTIVE REALITY INTO IMAGES AND SYMBOLS - ONE MORE LOOK AT JAYANTA MAHAPATRA'S POETRY" and found that Many of us do not see the world as it truly is. In fact, as "Helen Adam Keller" so brilliantly expresses it, we do not completely utilise our senses. Nonetheless, we strive to make sense of the world by using our sensations and filtering it via our pre-existing mental patterns. That is to say, the universe outside is not the same as the one we have built for ourselves. What a wonderful thing it would have been if we could see the world as it truly is. We can use a simple example to better explain the notion. Impoverishment, unemployment, starvation, disease, starvation, exploitation, sex trafficking associated with poverty, as well as poor repression are just a few of the issues we see. The way we represent these social realities based on our own perceptions and interpretations differs from how they are in reality. Our ideas do not transform the world unless they are followed by activities that alter facts. Hunger is a literary concept that can be interpreted in a variety of ways. When examined closely, however, its entirety and immodesty become apparent. Poverty is another example. It is total belief and impartially regarded when deprivation is seen in all of its factual and immodesty. ― Our truth of the matter is a cultural structure formed by the common factor of society's subjective expectations and observations. A subjective remark is one that is affected by the speaker's or writer's personality. It always has a foundation in reality, but it represents the speaker's perspective on reality. Concrete data and figures cannot be used to verify it."

**(Mahapatra, 2017)** studied "REVERBARATION OF WOMEN SEXUALITY IN JAYANTA MAHAPATRA'S POEMS: 'HUNGER' AND 'THE WHOREHOUSE IN A CALCUTTA STREET'." And found that Jayanta Mahapatra was born in Orissa in 1928. He started his career as a lecturer in physics and later he wrote poems in English. His first volume of poems entitled „Close the Sky, Ten by Ten" was published in 1971. His poetry moved into the spotlight all over the world. Indian poetry is known by various forms such as Anglo-Indian, Indo-English poetry etc. through his writings of Mahapatra, he vividly describes the real situations of the Indian folk. The pathetic conditions of women and how they are treated in the society, each and every droplet he has highlighted in the poems. He is the first Indian-English poet to get the Sahitya Academy award. He is the man who belongs to the group of experimentalists in Indian English poetry. He questions the existence of the self, Indian culture, spirituality etc. he has taken his own life experiences as the main themes for his writings. He has played a crucial and innovative role in popularizing post

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independence Indian English Poetry. For that, he has chosen English language as a medium of writing. He is a man who casts light on the status of women in Orissa and expresses the predicament of those "unstated things" in his poems. The poem "Hunger" and "The Whorehouse in a Calcutta Street" are universally acclaimed poems. The double meaning of the title itself shows the pathetic and downtrodden situation of the Indian folk. The hunger due to poverty and hunger for sexual gratification is described in such a way that it catches the heart of the readers. Women were denied in the society in the ancient times. Women were shrunk to the duties of a house maid who looks after her kin and kith. Mahapatra , the famous Indian writer made an attempt to empower the women folk of Orissa through his writings. „Hunger" is a typical example for this. Prostitution is legal in India. But child sex racket, pimping etc. are prohibited in India. Mahapatra tried to focus on female sex in the poems in an alternative angle. Hunger depicts the distress over poetry and discrimination of women. The whore house in Calcutta Street portrays the condition of an alienated individual in the modern world. In this poem, the women are pictured as a tool. The job that is doing is mechanical. They are treated as a mechanical tool by the society. One after the other, they are undergoing a pathetic situation. The poem focusses on the hunger and poverty of the Indian people on a clear mirror. **(Mangukiya, 2017)** studied "THE PRESENTATION OF WEARINESS IN THE SELECT POEMS OF JAYANTA MAHAPATRA" and found that The history is a record of many crises in the human relation to ultimate reality. The zeitgeist is captured in the works of art. Usually these crises shape the art and literature of an age and, in turn, literature becomes an expression of the time spirit of that age. "The poetry of Jayanta Mahapatra is an expression of certain kinds of crises that have been witnessed by their generations. He is profoundly and explicitly preoccupied by the predicament of his generation, and his poems have become objects of the expression of that predicament. His poems are profoundly marked by contemporary crises and weariness, which are prevailed in his respective social panorama. Life seen through those dark glasses is grey, monotonous, desolate, empty, grotesque, paralyzed and hopeless." Jayanta Mahapatra is a poet of remarkable power and vision. He has made his mark on the scene of Indian English poetry during 1970s and 80s decades. During this time, Indian society was enveloped by unsolved anxiety, horror and uncertainties and his poetry is inevitably influenced and conditioned by this traumatic situations. Mahaptra is intensely aware of the alienation and isolation. He is conscious of the searing pain, gloom and the consequent existential anguish. He is not the poets like Naidu, Tagore, Derozio who will sing the sing of Nature and find peace in it. But being a modern poet, he gets caught in the currents of time and the main current manifestation was: disillusionment, agony, squalor, mental dirt and anxiety. Mahapatra's poems are inevitably influenced and conditioned by the mental and moral state of disillusioned and hollow social panorama in which he is entangled. Mahapatra shows a thoughtful perception of the sordidness and malaise of his social world in his poems. His poems are filled with the gloom, horror and trauma that he has witnessed in the realm of his country. He is preoccupied by the sense of weariness and decadence. His poetry is about a relationship of man to his self i.e. soul, man to man, man to time, and man to land. In his poems, one finds the quest of identity. The protagonist or the mask persona of the poem

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seems to be doubtful to his or her own identity. He or she is in a search of the self, but he or she is sceptic and decadent. In fact, the decadence, an outcome of disillusionment an anxiety has caused various types of mental diseases which make him or her totally lost. The image of being lost is quite clear in the poem entitled A Missing Person where the mask persona's inner self is lost. It means to say that she is unable to find her image in the mirror even though she holds an oil lamp. Here, Mahapatra conveys the meaning that ultra - modern and mechanic generation has lost its identity. The lady in this poem is the mouthpiece of modern youth who is disillusioned in such a way that she is unable to hear the voice of her conscience. Her visibility has become problematic. So one may assume that the lady in the poem has become the victim of psychological disease namely Bipolar disorder. Bipolar disorder is such a depressed phase in which a person tends to appear lethargic and withdrawn, and also expresses feeling of worthlessness, guilt, intense feeling of loss, sadness hopelessness, failure and rejection. The lady in the poem is such lethargic and depressed that she finds herself lost and withdrawn. That is why; she lacks visibility and concentration to perceive the outer world. For this reason, she is totally unable to find her own self in the mirror. The following lines of this poem show the invisibility and lack of clarity with which modern disillusioned youth is living.

**(Lecturer, 2017)** studied "DEPICTION OF SURVIVAL SEX IN JAYANTA MAHAPATRA'S POEM HUNGER" and found that In ancient India, women held an extremely prominent role, far surpassing to that of the males of the day. The feminine term "Shakti" signifies "power" and "strong." In many ways, females and males were equivalent in Vedic times. However, after having free and honorable roles in "Rig-Vedic society", women began to face discrimination in schooling as well as other privileges and services beginning in the Later-Vedic period. The women's plight was exacerbated by forced marriages, "widow burning, the purdah, and polygamy" . Women have long been regarded as the weaker sex, the provider of food as well as pleasure, but their status and dignity as females have never been acknowledged in society or at home. Despite the fact that women have always been recognized "part and parcel of life," history is littered with incidents in which they have been treated unfairly and denied basic necessities and rights. In his poetry, "Jayanta Mahapatra", a well- known Indian English poet, discusses the condition of women in Orissa and exposes the misery of those "unvoiced creatures."He approaches everyday situations with the impartiality of an artists and the understanding of a scientist. His internationally recognized poem "Hunger" sheds attention on India's burgeoning transactional behavior and child trafficking industries. Almost every prostitute has generational prostitution.However, many women turn to prostitution for a living, and several agents use children to satisfy the sexual desires of a starving population. **(Schulze et al., 2014)** studied"SEXUALEXPLOITATION AND PROSTITUTION AND ITS IMPACT ON GENDER EQUALITY" and found that Trafficking as well as sexual violence are largely social concerns, with most females gives their bodies to male for a fee, either by compulsion or permission. As a result, females make up the bulk of individuals prostitutions. While there is widespread agreement that molestation should be abolished,

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the idea that prostitute cannot be sustained as a legal company is gaining traction because it violates "the Charter of Fundamental Rights' principles, including gender equality". This principle was already at the heart of a Swedish law that made purchasing sexual favours illegal. Some kinds of prostitution and trafficking, such as day-long escort favors for a flat fee of "100 Euros, as offered by some brothels in Germany", have sparked debate over whether they are breaches of women's dignity and human rights. Feminist perspectives, on the other hand, disagree on how to proceed. Some argue that the concentration on traditional male freedom of self over their body contrasts with the desire to govern females who use their bodies to make a decent living and enjoying their sexuality. Others, on the other hand, are more concerned with the commercialization of women's bodies and the normalizing of the idea that males can exploit women's bodies for their urges whenever they find the need. Many studies acknowledge that the argument takes place in a society where men wield more wealth and influence than women. Given this power disparity, they conclude, the concept that sex offenders should advocate for women's rights or even try to reverse sexual dominance in support of females is merely theoretical.

**(Webb et al., 2017)** studied "A NATIONAL OVERVIEW OF SEX TRAFFICKING AND PROSTITUTION DEMAND REDUCTION EFFORTS" and found that Criminal judicial initiatives and collaboration programmes that try to reduce desire for forced prostitution have evolved to address prostitutes and sex slavery for the purposes of commercial sexual exploitation. Associates found some evidence that the employment of pro strategies was more prevalent than initially expected in a past analysis. It was also discovered that very little scientific or qualitative info pertaining the overwhelming bulk of therapies was accessible. Communities striving to satisfy demand lacked direction from others' combined experience, and as a result, some efforts faltered or failed when confronted with difficulties that had been addressed abroad. To overcome these deficiencies, Associates acquired funding from "the National Institute of Justice" to create a typology and comprehensive summary of anti- demand tactics used around the country, as well as actionable information that would help communities launch, improve, or sustain program and practices. A secondary goal was to see if evaluating demand- reduction initiatives was feasible. One of the primary outcomes of the project is this study, which cover all aspects of measures aimed at meeting demands in the "United States". It also explains how the study gathered data, examines specific program, and spotlights a few communities to show how and why its citizens have confronted prostitutes and forced prostitution by reducing demand.

**(Dylewski & Prokop, 2017)** Studied "PROSTITUTION" and found that For generations, prostitution has existed on the edge of legality. Prostitution thrived thanks to the rapid growth of many sexual sectors. Prostitute and the utilization of its services have a negative societal stigma attached to it. In many places, a unique pathology emerged as a vocation whose development was subjected to censure, violence, disease, and a disintegration of personal situation due to a lack of management. The promise of rapid money drew women

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from all walks of life, which initially succeeded before understanding the competitiveness. Prostitute is outlawed in European Union nations, regulated in four, and permitted in seven. Abortion is legal and very popular in the Netherlands, particularly in Amsterdam. "Prior to 1911, sex workers in the Netherlands, like in most other European countries, were deemed illegal and criminals". New Dutch regulations, on the other hand, made brothels legitimate, and sex workers were treated like any other enterprise. In the Netherlands, sex offenders have achieved full civil, legal, as well as employment laws, but they have also lost their privacy. Regulating and controlling this occupation could help to minimize the incidence of sexually transmitted illnesses, reduce crime against women and their clientele, and eradicate pre reproductive trafficking. **(ECPAT UK, 2008)** studied"SEXUAL EXPLOITATION OF CHILDREN IN PROSTITUTION" and found that While it's common knowledge that children are driven to swap sex in order to cope with financial challenges, research shows that this isn't the only reason youngsters may voluntarily participate in their own victimization. Children bartering sex with instructors and those in charge in the public education system in compensation for grades is one tendency noticed in educational environments. 10 While these conditions may appear to show that children are voluntarily engaging, and may perhaps not violate regulations governing the age of sexual consent, exploitation occurs when teachers, tutors, or anybody else in charge of children abuses their power to involve youngsters in sex. States are increasingly changing their laws to treat situations involving adults in leadership positions or control as a more dangerous or "severe" offence. Children, who are not facing money troubles, especially those in wealthy countries, have been observed actively exchanging sex with multiple partners who they do not consider to be prostitutes, according to research. Boredom, a desire for presents or commodities, and peer pressure are all cited as contributing factors. Sugar daddies were swapping sex with certain teenage girls and underage children in South Africa, according to studies. They claimed that they did it wasn't out of desperation, but to obtain specific presents and commodities connected with a luxurious or prosperous lifestyle. "Children from all walks of life in Japan are vulnerable to being exploited in a practice known as paid dating, or 'enjo kosai,' in which older Japanese men pay young girls money or lavish presents in exchange for friendship, which is frequently connected with sexual contact or activity."

**(Balfour & Allen, 2014)** studied "A REVIEW OF THE LITERATURE ON SEX WORKERS AND SOCIAL EXCLUSION" and found that Lower income people, starvation, bankruptcy, unemployed, inadequate education, health difficulties, housing issues, criminality, a lack of family support, and other unfavourable life events are all examples of social marginalization. The second theme examines how exclusionary processes endanger the future of sex workers, as well as the various levels of social marginalization that distinct groups of sex workers face. "On-street, off-street", migratory, and trafficking vulnerable women, in particular, face considerable hazards and ill-health. Finally, the third subject delves into the impediments to increased social involvement and the stabilisation of the lifestyles of trafficked women. Many of these impediments are

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connected to bigger areas of social marginalization that go beyond street prostitution.

## ANALYSIS

In the proposed research work, the sociocultural status of women, as well as the impact of sexuality and prostitution on society, will be examined in the context of Jayanta Mahapatra's poem "The whorehouse of a Calcutta street" in the 20th century, when the poem was written, and a comparison of the same with the 21st century, by which it will be easy to determine whether or not the mindset of mentally polluted people in civic society has changed.

The title of the poem, "The whorehouse on a Calcutta street," is highly noteworthy in and of itself. They participate in prostitution and provide physical pleasure to clients, and they do so by the force of fate, such as to support their family's financial well-being. Many others, on the other hand, engaged in this industry for the sake of sexual fulfillment as well as financial gain. Women are more vulnerable to gender prejudice. They are mistreated and stigmatized on the basis of both cultural and biological factors. Their lives, on the other hand, are restricted to the home and the kitchen, as well as the care of children, spouses, and other family members. They exist just to serve the desires of the flesh of man. Essentially, the fact that women are compelled to remain alone is a very unwanted reality. Women suffer from loneliness on a social and emotional level, as well as in their personal lives. Once upon a time, a lady lost her sense of self when she married. After becoming a wife, she is expected to participate in all aspects of life. She is now able to sustain a mechanical existence. She is neither agitated or interested in anything; all she has is a weary, exhausted, and raddled existence in her universe. Because she is a prostitute, it seems that she is a robot- like creature, created via her own wife and children. It is not acceptable for her to see herself in the mirror.

The poem about a whorehouse on Calcutta street is more descriptive in nature. As a result, the buyer has more opportunities to indulge his or her burning need. The consumer is grateful for the opportunity, but he also recognizes a feeling of remorse and humiliation as a result of his actions. He believes that he will be able to satisfy his craving at some point and that he will also learn something gruesome about women at this process. In the case of the prostitute, she tries all she can to satisfy him as well. In addition, she reveals her job by urging the customer: "Will you hurry, will you? " Let me go" and the existence of a customer-prostitute interaction are both emphasized. For hundreds of years, gender inequity has been a component of popular culture. The majority of the time, it results in female captivity.

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